

The Christian Century

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EDITORIAL

THE AUSTIN CHURCH.

In another column we print a statement from George A. Campbell, pastor of the church in Austin, a suburb of Chicago. A portion of the congregation, few in number as compared with the total strength of the church, became dissatisfied with Mr. Campbell's preaching, largely because he failed to emphasize certain matters which they deemed essential. Among these, as we understand, were a personal devil and the endless punishment of the wicked. At the same time the charges against Mr. Campbell were so framed as to insinuate rather than state that he did not believe in the divinity of Christ and that he received unimmersed people into the membership of the church. The first of these charges would carry small weight with any one who had the least acquaintance with Mr. Campbell and his message. Readers of the CHRISTIAN CENTURY, in which his writings have appeared for years, will be able to judge of that matter. As to the second, which has received far more attention in the public press of the Disciples, we are glad to have Mr. Campbell's explicit statement to the effect that the church has maintained, and now maintains, the practice of receiving only the immersed into its membership. Various plans have been proposed and are now in use among some of our own churches, and to a still larger degree among the Baptists, for the recognition of members of non-immersion bodies as co-operating members, associate members, or members of the congregation as distinct from the church. None of these plans to secure deeper interest on the part of these sympathetic and more or less related people involves the integrity of an immersed church membership. But Mr. Campbell has not even used this mild device, and has adhered to the practice of the great body of our churches in this regard. While we regret that a separation of this kind should take place in any of the churches, we have no doubt that those who remain in the Austin church will have opportunity for a freer and more vigorous testimony in that rapidly growing suburb, and that the new group, which has gone to Oak Park, a little further from the city, will find ample room for a church in which those fundamental truths of

the faith which it shares with the Austin church and all others in the brotherhood may be given full and constructive expression.

EASTER AND THE MINISTRY OF BENEVOLENCE.

It is peculiarly fitting that the Easter season with its emphasis upon the new life in Christ should be the time chosen for the offering, especially in the Sunday schools, for the work of the Benevolent Association. It was nothing less than a resurrection for the world to pass out of its older period of self-interest and neglect of the poor and unfortunate to the new conception of brotherhood and good will which Jesus brought into being. Nothing was more wonderful to the thought of the Roman world than the care which Christians took not only of their own poor and distressed people, but of all who had fallen into misfortune.

It has always been the distinguishing mark of our faith that it inculcated the virtues of benevolence and care of the needy. In some parts of the church these qualities have been more evident than in others. It is to the credit of the Roman Catholic church that it has laid great emphasis upon works of charity. No doubt its benevolences have done much to convince doubters of its divine mission in the world. No force that so constantly supplies help to those in distress can be wholly wrong. And so men have praised that church for its ministry of help and healing.

Protestantism has been all too slow to learn this lesson. But it is making noble efforts today to remedy the deficiency. Few are the denominations that would feel that they were doing a full work if they omitted the care of the homeless, the orphan and the aged. The Disciples of Christ have come to a sense of their own duty in this kindly service, but not a moment too soon. The helpful agencies under the direction of the National Benevolent Association are a source of pride to all our churches. The good that is being done cannot be reckoned in figures of a ledger.

It is appropriate, therefore, that the Easter festival, which brings so vividly to mind the new and higher life that came through the resurrection of the Lord should be utilized to promote in the world that ideal of good will which is like a new life from the dead. The offering for the Association ought to be general and generous.

NOTES.

The campaign in behalf of the overthrow of the liquor traffic in this state was fought with notable results at the polls last week. The friends of righteousness have every reason to be greatly encouraged at the outcome.

The list of Illinois cities which voted out the saloon includes Decatur, Galesburg, Rockford, Paris, Urbana, Champaign, Pontiac, Mount Sterling, Arcola, Shelbyville, Hillsboro, Litchfield, Vandalia, Mount Carmel, Taylorville, Dixon, Clinton, Fairbury, DeKalb, Sycamore, Mattoon, Harvard, Carmi and Jerseyville. On the other hand, there are some severe disappointments, perhaps the most notable of which was Bloomington, in which the saloons won by a small majority. The temperance people have been very confident of winning, but it is recognized on all hands that the victories thus far gained are only the beginnings of the total overthrow of the saloons. It now remains to capture the large cities, including Chicago. The difficulty of the task will only spur the friends of law and order to renewed efforts.

One of the interesting incidents of the campaign waged by the saloon for the preservation of its business was the employment of every man of influence it could secure to champion its side of the question. If there was a minister of any creed or denomination who was willing to pose, not so much as an advocate of the saloon, but, as they phrased it, a "champion of personal liberty," he could secure plenty of work at his own terms. Men who were alleged ministers were imported from other states for this purpose, and one Chicago man who has a certain local reputation as a lecturer on ethical culture, took the platform for the saloonkeepers' association. This is the same man who had long ago organized a debate on the question, "Was Jesus Christ a real person?" It was evident that the saloon needed oratory and the preacher-lecturer needed advertising.

An interesting conference was held at Ann Arbor, Mich., a week ago upon the subject of church and guild workers in state universities. Representative men from different institutions and parts of the country discussed the most effective means of influencing students in state institutions in behalf of religious life in general and the ministry in particular. Among other topics discussed was the general plan of affiliated

colleges and Bible chairs in relation to the state university. The attendance was excellent, and the results are spoken of with satisfaction by those who attended.

Much interest has been excited of late by the discovery of the remains of a Jewish temple at Assouan, in Upper Egypt. From papyrus documents relating to it it has been ascertained that it was a temple to Jahu (Jehovah) in-

side the fortress in Elephantine on the island in the Nile opposite Assouan. The temple was erected perhaps about the period of Ezra and Nehemiah, in the fifth century B. C. It may have been constructed as early as the times of the exile. This proves obviously that there was a Jewish colony in Upper Egypt at this period. These may have been refugees from the Northern Kingdom driven out at the time of the destruction of Samaria, or they may have

been fragments of that refugee population which left Judah after the destruction of Jerusalem, carrying with them the unhappy Jeremiah. In any event, the bearing of this new temple and its cult upon the general questions of Old Testament history and criticism is very important. It seems to go far toward the vindication of those readings of Hebrew history which have become familiar under the illumination of historical criticism during the past ten years.

The Easter Offering in the Churches

CHRISTIANITY APPLIED.

I once went with a solicitor for the National Benevolent Association to a brother, worth his thousands, and asked for a liberal contribution. After describing the work in a way that should touch the heart of most any man and asking for the donation, the response came like a flash, "That doesn't appeal to me at all."

This blunt refusal started in my mind a train of inquiries: "Why does benevolent work appeal to some and not to others?" "What prompted the organization of this institution and what perpetuates its work?" "What is the motive power behind it all that makes it so successful?" I will answer the inquiries with an illustration.

In the window of a store in his town there is a curious little device. It is a glass globe setting on a pedestal. On the inside there is a perpendicular shaft supported at the top and bottom by free pivots. From the center of the shaft four arms project horizontally, with paddle-shaped fans. The curious part is that the shaft with its four fans keeps revolving in one certain direction without any visible motive power. Another curious thing is that it will revolve only in the light. When the light is dim it moves very slowly; when exceedingly bright it moves very rapidly; when it is dark the wheel is motionless.

This may be a familiar phenomenon to some, but not all; yet it is explained by a simple law of physical science that we all learned in school. On close examination one can see that the fans are black on one side and white on the other. Black absorbs the sunlight, white does not. This globe, being a vacuum and the resisting power of the air removed, the black absorbs the light on one side while on the other none is absorbed, consequently the fan is driven around and around. The motive power is the light which it absorbs.

The application is equally simple. Jesus Christ is the "light of the world." When men and women wholly surrender themselves to him they absorb that "light" which becomes a motor power to drive us on in Christian activity.

That activity may be expended in various ways, but not the least important is this ministry of the helping hand. It is Christianity applied. I would unhesitatingly say that if any man has ab-

sorbed the "light of the world" this work will appeal to him, and his help will be limited only by his means. The one to whom this ministry does not appeal has not absorbed all the "light" yet that is his privilege. We cannot feel satisfied with this work until these institutions have been sufficiently established in every section of our land that no worthy soul may be refused admittance because of lack of room. The beginning has just been made on the Pacific coast, but there are men and

have any marriage ceremony), and when they die. That is all. The rest of the time they are atheists in their views.

The boys rebel against the church. A friend told us not long ago that the only time the boys of the charity school were in revolt was when they had to march to church. O, pray for the boys of Porto Rico! Never will this island be uplifted until the boys are saved. The gospel with its freshness and life-giving power is reaching the young men and boys of Porto Rico. We can hard-



SOME OF OUR ORPHAN GIRLS OF THE HOME LAND.

women here who have absorbed so much of the "light of the world" that they are determined that other branches of this noble work may grace our borders.

G. F. SWANDER.

PORTO RICO AS A MISSION

Porto Rico needs the Gospel and needs it now. "The field is white unto harvest," but the laborers are so few, so few. The people, especially the men, are tired of the old religion and are ready to accept the new when they know what it is and what it requires of them. Very few of the men are Roman Catholics in the strict sense of the term. They are Romanists three times in their lives—when they are born, when they are married (if they

ly get seating room enough for all who come to the little mission started here. Very few weeks pass without some one confessing Christ and oft-times there are many. Some are old and bent and gray, with only a few years to give to their Master, while others are in the full strength of their manhood. When these unite their forces for truth and purity and all that is Christ-like, it cannot but help to uplift this people. We may not see great results in this generation but the results will surely come. The Boy's Orphanage will be a blessing to this island that cannot be measured.

Many of the women and girls are Roman Catholics, but not all of them. Their lives are very cramped and narrow. The better classes, of course,

have their servants and have no work to do about the house. They have drawn-work and embroidery to keep them busy part of the time, and evening entertainments sometimes. A few can and do read and play the piano; but the remainder of the time is spent on the balcony. In the poorer classes it is even worse. They do not read and have almost nothing in their homes. They do their own housework, but that keeps them busy only a short time, as their cooking is not extensive and their houses contain usually but one room, seldom more than three. Their houses are bare and destitute. Very little furniture—sometimes none at all. A few stones grouped together form their stove, and with charcoal heaped upon this they have fire sufficient to cook their food. It is such a dreary, barren life. Their religion, the best they could get, seems to partly fill this vacancy.

Immorality reigns supreme; but what could be expected when people are

the orphanages as far as possible, so they will be constantly under the supervision of Christian people. In turn these will uplift all the population when they become the leaders.

NORA COLLINS IRELAND.

Bayamon, P. R.

BEARING THE INFIRMITIES OF THE WEAK.

In God's revelation to man there has always been found provision for the weak and helpless. Such provision was given prominence in the Jewish economy. The poor, the widow and the orphan were especially mentioned. Our Master did not lose sight of them during his earthly ministry, but always spoke kindly to them and ministered tenderly and bountifully.

Caring for the weak occupied a large place in the work of the early church. The deacons were appointed by the church, and the work of ministering to the poor assigned as their duty. This duty was taught by the apostles and early evangelists as one of the essential manifestations of Christianity. The church in any age which has neglected the poor within her membership or in the community has fallen short of the divine ideal of the church described in the New Testament Scriptures.

The individual who has not had experience in ministering to the needy has missed an important means of spiritual development.

Christianity is a sympathetic religion. The Christian must ever say to the unfortunate and sorrowing, your misfortune and your sorrow shall be mine and together we will bear it. Goldsmith struck a tender chord in his description

assistance which we can render, therefore we must make some other provision.

In caring for the orphan and helpless, penniless old age, or the unfortunate sick, homes and hospitals are needed where they can be taken and ministered unto in the name of the blessed Master. To meet just this need which was felt by a large number, the National Benevolent Association was called into being, and under her efficient leadership we can minister to those in greatest need who otherwise must needs suffer.

This ministry, so well begun, must be extended until every section of our great country shall have made ample provision to care for the orphan, the sick and aged poor.

This work should be recognized in the missionary and benevolent plans of every church, and the burden of this holy ministry should be laid upon the hearts of every congregation by the ministers of the Gospel.

G. B. TOWNSEND,
Hagerstown, Md.

SOME CHANGES WROUGHT BY LOVE.

In three stations of the Christian Woman's Board of Missions in India are established girls' orphanages, and in one a boys' orphanage. The aim and scope of these institutions would be better represented by the word "home" than orphanage, as usually understood in this country, for the children who come or are brought to us remain with us until they are fully grown. Thus we have them under our influence during the whole, or at least during the most important portion of that period of



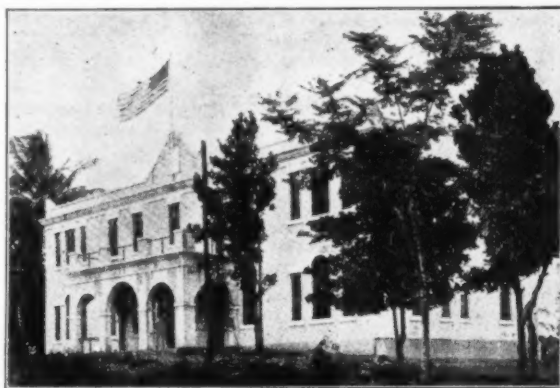
MR. AND MRS. E. C. DAVIS.
Superintendents of the C. W. B. M.
Boys' Orphanage in India.

taught that by paying a certain sum the priest will pardon all their sins. Many of the people have never been married because of the exorbitant prices charged by the priests for performing the marriage ceremony. Some of them have lived together as husband and wife and reared their families and, when a Protestant minister, coming to the place, has made it possible to have the marriage rite performed, they have seized the opportunity, their children, some of them young men and women, being present at the ceremony.

The same may be said of Porto Rico as of all other Spanish countries. Her people have been kept in ignorance as much as possible. In the church schools only a little reading, writing, and arithmetic were taught. Even though the people were able to read, they could purchase no portion of the Scriptures. Now this is changed. Bibles are not freely scattered throughout the country yet, but it is possible to purchase them.

Porto Rico is in the transition stage, and atheism and spiritualism are taking root where Christianity is not found. The time for earnest, active work is now. The door is open and he who will may enter.

The children should be cared for in



C. W. B. M. BOYS' ORPHANAGE IN PORTO RICO.

of the Deserted Village when he wrote of the pastor who "watched and wept, prayed and felt for all." It is the feeling for another which is needed in this world of sorrow and sadness, that will send us to do something that will lighten the burden. We can render all needed assistance in many cases of misfortune in our several communities, but there will always be conditions which we cannot relieve by the temporary as-

their life when their minds are plastic and responsive, as well as most tenacious of the truths taught them. Surrounded with the sympathy and love of a good home, their natures gradually partake of these qualities. The good and beautiful in them thrive, while all that is harsh and unlovely is kept under. The physical change is the first to be noted. A few weeks after the arrival of a poor little starved and neg-

lected girl it will be seen that her skin has become smooth and clear, her hair instead of being a disheveled heap, harsh and unmanageable, has smoothed out and is becoming glossy and beautiful; and instead of dull eyes and countenance void of expression, there will be animation and a look of contentment and happiness.

MARY KINGSBURY.

THE AUSTIN SITUATION.

I would prefer to rest under misrepresentation rather than misrepresent.

While attending the funeral of a near relative outside the city, a Board meeting was announced Sunday morning for Sunday afternoon. The result of this meeting was a visit from the elders on my return to the city. They informed me of dissatisfaction among a number with reference to my preaching. They wished more of "the wrath of God and of first principles." They said: "We do not object to what you do preach, but to what you do not preach." One of the elders said their visit looked in the direction of my resignation. Without any animus I told them I would resign, and talked with them the best way to terminate my pastorate.

Accordingly on the following Sunday I resigned in the best of faith. Some of my strongest supporters were disturbed. I told them to do nothing, for I had only one desire, viz., to close my pastorate, leaving the church in the best condition possible.

• Having an engagement at Bethany for a brief meeting I left Sunday night. On the following Sunday in my absence, unbeknown to me, the following resolution was offered to the church and carried:

"WHEREAS, The Rev. G. A. Campbell has offered his resignation as pastor of his church; and,

"WHEREAS, The services of Brother Campbell covering a period of 9 years have shown his ability in a marked degree; and,

"WHEREAS, The pastorate has up to this time been entirely satisfactory to the membership as a whole, and as there is no valid reason why the present relations between pastor and people should be disturbed; and,

"WHEREAS, The resignation of Bro. Campbell at this time would be a great detriment to the flourishing condition of the work in the different departments of the church, as well as to his personal record; be it

"Resolved. That his resignation be not accepted, but, on the contrary, he be urged to remain with us indefinitely."

The officers opposed then offered the following:

"To the Members of the Austin Christian Church:

"We, the undersigned elders and deacons of the Austin Christian church, believe not only in the divinity of Jesus, but in the incarnation of God in the

person of Jesus of Nazareth. We believe not only in the death of Jesus on the cross and his burial, but in the glorious resurrection of Christ. We believe not only in the moral teaching, but also in the divine inspiration of the New Testament. We believe the church to be not only a vital institution, but a divine institution. We believe that the divinely-inspired word as preached by Peter, Paul, James and John is the true guide for the church to-day. We believe that these truths of the gospel should be preached now in the great restoration movement as they were in the apostolic period of our church, and by the great leaders in our movement, whose names are dear to every disciple who is familiar with the desperate struggle made by men true to the gospel of Jesus Christ in restoring to us the Church of the living God.

"Thus believing, as the official board of the church, we requested the elders of the church to call upon our pastor, George A. Campbell, and acquaint him with the fact that a number of the members of the church were not entirely satisfied with their church relations, and that as a board, we thought he should know it and of its cause. The elders were instructed to report back to the board on Sunday, March 8, at 3 o'clock p. m. That time not having arrived we have had no report of the conference of the elders with our pastor. In the meantime our pastor has tendered his resignation to take effect within ninety days from this date. In view of the fact that a large percentage of the members of the church are not in sympathy with the action of the board in the above respects, and in view of the further fact that Christianity is free to those who accept it and compulsory on the part of no one, so far as acceptance is concerned, we deem it advisable to tender our resignation, and desire the congregation to act thereon at once. Very truly yours,

"Roy M. Marsh (president), Arno L. Roach (clerk), Minor C. Ellis, Robert Daniels, M. E. Hoshaw, George M. Hayes, J. A. Scott, I. P. Blaney, J. L. McBean, J. E. Miller, John Harper, C. Fred Fowler."

When I returned to the city I found that these and their supporters had summarily withdrawn from the Austin church and formed a new organization.

The above implications have been given wide publicity. The charge has also been made that I received into the church three unimmersed people, contrary, of course, to the custom of the church and wish of its officers.

When I first read these formal declarations of the faith of these retiring officers and the implications therein contained I was astounded. I am yet dazed by wonderment as to how these men who had been so close to me could have written such unjust insinuations. Not a man of them had ever suggested a hint of such being in his mind. These commonplaces of Christian belief are surely held by those remaining and by

myself. Great injustice has been done the church by the publication of these implications. In all this discussion not one word of mine has been quoted to justify the charges. The second charge that has had wide publicity is that of receiving the unimmersed. This charge was never made in a board meeting. It was never even suggested there. Not one of these retiring officers ever hinted to me, to my recollection, that I had done so. No unimmersed person ever considered himself or herself a member. The church has not been deceived. I was entirely unaware that anyone thought such a thing till I read it in one of the papers. If we had been receiving the unimmersed we would not have stopped with three lone cases. I would not for a moment think of fastening a new custom as important as this upon the church without the sanction of the church. The Austin church in its nine years of history—and I have been its only pastor—has never received an unimmersed person as a member. Some, in presenting letters from other churches, have been congratulated in coming with us. We do not extend the hand of fellowship after baptism; but the pastor has always had a fair understanding with them. They were not deceived. The church has been told of their promise to be baptized, and they have not been enrolled by pastor as members till they were.

If any member of the board has been long misunderstanding this, why has he been silent all these years and then gone to a paper far away for a hearing? And why is it so easy for a party to get a hearing without all the bearings of the case being known?

The Austin church has had substantial growth every year of its history. Last fiscal year we had 54 additions, 16 baptisms and the rest by letter and statement. The year before about the same. We have grown from nothing to have an income of about \$4,000 a year and a place in the community and our common life in Chicago.

Although I cannot but regret the departure of our friends from us; yet, whether I stay or leave the Austin church will make some progress. The attendance since the misunderstanding has not suffered. There prevails a beautiful spirit of union, a forgiving spirit, a professed loyalty to the Christ and a determined enthusiasm.

It may be there was a cleavage that could not be healed, and any impressions that the men who have convictions and stand for something, and that the irresponsibles are left, is erroneous. I make no insidious comparison. The present board is composed of strong men who have both convictions and vision. They are not novices in church leadership. The older Chicago Disciples all remain.

May He who often overrules Evil for Good guide both churches into deeper faith, truer love and greater passion for the Christ. GEORGE A. CAMPBELL.

AN EASTER CAROL.

Spring bursts to-day,
For Christ has risen and all the earth's
at play.

Flash forth, thou Sun,
The rain is over and gone, its work is
done.

Winter is past,
Sweet Spring is come at last, is come
at last.

Bud, Fig and Vine,
Bud, Olive, fat with fruit and oil and
wine.

Break forth this morn
In roses, thou but yesterday a thorn.

Uplift thy head,
O pure white Lily through the Winter
dead.

Beside your dams
Leap and rejoice, you merry-making
Lambs.

All Herds and Flocks
Rejoice, all Beasts of thickets and of
rocks.

Sing, Creatures, sing,
Angels and Men and Birds and every-
thing.

—Christina Rossetti.

A YEAR-LONG EASTER.

BY ANNA BURNHAM BRYANT.

"Bring me something that lasts, Papa!" said a little child when her father left her to go on a journey. As we grow older, our grown-up hearts echo with a passion of longing the thought that lay behind her childish entreaty. What is the use of Easter comfort that dies with the Easter Day—fitly symbolized by fading lilies? Everybody feels a certain exaltation of spirit on Easter Sunday, something born of the stately worship and the "Resurrection Lilies," as the country people used to call them. It is not every one who lets the Easter comfort strike deep roots, until he learns to keep a year-long Easter.

If we recognize this in ourselves, it is a wholesome thing to search for reasons. Perhaps the first one is that we are not yet quite ready for comfort. Somehow I am always tempted to—"see a little child in the midst" when I want to press home a truth or find an illustration, and a memory of one occurs to me at this moment. The little heart was fit to break over something, and the mother, hearing the sobs, said gently, "Come here, dear, and let me wipe your tears away." Repeated offers of comfort brought no response, till at last the child stammered tearfully, "B-b-but, mamma, I'm not done crying yet!" Are we not often very much like that? Do we not hug our grief, refusing comfort? What is it else when we will go, long months and years, perhaps, in our black, clinging garments, steadfastly shutting our eyes to sunshine either in our own lives or those of others?

God is always wiping tears from off all faces, here as well as in heaven, and the more tear-stained the greater comfort. To the troubled and disconsolate he is always saying "Come." Don't think that you must wait until you have done with crying!

Something happened to an elm tree on a neighboring lawn some years ago. In lowering the lawn to meet the grade of the newly constructed street and sidewalk, many of the roots were wholly or partly cut away, and it was feared the tree would have to be cut down. But an attempt was made to save it, and a circle of ground, a mound of earth ten feet or so in diameter, was left for it to grow in. The tree refused to die. With little room to grow, a part of its life sheared away, it struck new, deeper roots down into the earth, deep, deep down into the moist soil that rewarded it with stronger growth and firm foothold. Many a life has followed the elm-tree's example. You need not die because your life is circumscribed by loss, the very roots seeming to have been cut away in some directions. Strike deeper root. Get down to hidden springs.

The real help and comfort of Easter is the strengthful thought that there are deeper and more vital realities than those in which we have been living. "Jesus said unto her, Mary." I think every one must often like to stop upon this word and shut the book, and think awhile about the meaning of it; for surely there is in it much more than meets the ear. It is as if He were reminding her of something, recalling all that he had said to her, lifting her up as by a strong hand-clasp, to new and higher thought of him. That is the real meaning of Easter. And such a thought will be a living seed of joy to grow and blossom through all the days that follow.

The Easter comfort is for those who ask for it. God's grown-up children need not be ashamed to go to him with all their troubles. A busy pastor, brooding over his Sunday's sermon, moved his tall, book-laden desk, at considerable expenditure of time and trouble, to find the little red top his child had let roll underneath as she came into the study on some errand.

"Why did you let her interrupt you so?" exclaimed the mother, leading the little one away reproachfully. "For such a little thing!"

"It wasn't a little thing to her," he answered gently. "Do you suppose I would have disappointed her? I want her always to tell me all her troubles."

That is what Christ wants, and when we do tell, he never disappoints us. No trouble of ours can ever be a little thing to him. "Woman, why weepest thou?" he said to Mary in the garden, and how quickly the comfort came upon the answer! That was because she answered on the instant. Wherever Grief walks lonely in its garden, an upward glance again reveals him, and there comes again the gentle

question, like a soft touch on the heart's door to invite confession. Why should anyone go uncomfortable. To everyone who grieves or suffers, the tender Lord stands as close to-day as he did to Mary on that first Easter morning. And to one who really takes the comfort that is offered, there is ever after, not one hour or day of comfort only, but a year-long Easter.—*The Congregationalist*.

THE TRAVAIL OF A SOUL.

There's naught can harm a soul
That's bent on righteous living,
Though ill betide the goal
And fate seems unforgiving,
The storms that rage and roll
Upon life's troubled ocean
Will cease to be; the faithful soul
Shall have, in glory, triumphed
then.

—Warren Edwin Richards.
Omaha, Neb., 1908.

HIS EYES OPENED.

"Why is she getting a divorce?"
"On the grounds of misrepresentation. She says that before they were married he claimed to be well off!"
"And what does he say?"
"He says he was, but didn't know it."
March Lippincott's.

LOST \$300.

Buying Medicine When Right Food Was Needed.

Money spent for "tonics" and "bracers" to relieve indigestion, while the poor old stomach is loaded with pastry and pork, is worse than losing a pocketbook containing money.

If the money only is lost it's bad enough, but with lost health from wrong eating, it is hard to make the money back.

A Michigan young lady lost money on drugs but is thankful she found a way to get back her health by proper food. She writes:

"I had been a victim of nervous dyspepsia for six years and spent three hundred dollars for treatment in the attempt to get well. None of it did me any good.

"Finally I tried Grape-Nuts food, and the results were such that, if it cost a dollar a package, I would not be without it. My trouble had been caused by eating rich food such as pastry and pork.

"The most wonderful thing that ever happened to me, I am sure, was the change in my condition after I began to eat Grape-Nuts. I began to improve at once and the first week gained four pounds.

"I feel that I cannot express myself in terms that are worthy of the benefit Grape-Nuts has brought to me, and you are perfectly free to publish this letter, if it will send some poor sufferer relief, such as has come to me."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in packages. "There's a Reason."

Easter--A Call to the Young to Save the Young.

The Christian Woman's Board of Missions and The National Benevolent Association of the Christian Church, desiring to exemplify the spirit of unity, have entered into a great, joint observance of Easter in behalf of orphans of all lands.

Easter has been chosen as the time for making an offering for the care and comfort of the motherless, homeless child because such an expression of the joy awakened at the memory of our Lord's triumph over death could not be more fitting, or more acceptable to him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Surely no ministry is more Christlike, and certainly none is more vital to the success of the cause of Christ at home or on the mission field. The orphanage, the hospital, and the dispensary furnish the key to the hearts of the benighted in foreign lands. The same key must be used if our church is to find access to the hearts of the masses in our great homeland cities.

The appeal is made to the young people in our Bible schools, Mission Bands, and Junior and Intermediate societies. From the very beginning of this beautiful ministry the children and young people have been the first to respond to the cry of their perishing little brothers and sisters in the homeland and across the seas.

THE NEED IS EXTREMELY URGENT.

There never was a greater need for a generous response to the Easter call. The answer to this call involves life or death to many homeless, or worse than homeless children, at home and abroad. The famine conditions in India and the business depression at home have greatly increased the number of these helpless little wards now dependent upon the Christian Woman's Board of Missions and The National Benevolent Association. We must provide for these helpless little ones or they must suffer. If we heed not the pathetic call of their necessities now, we may some day hear the Master say, "Ye did it not unto me."

THE NATIONAL BENEVOLENT ASSOCIATION.

Has eleven great homes under its care with their hundreds of defenseless children, and helpless old brethren depending upon it for their sole support.

Through these homes, for they are conducted as sweet Christian homes rather than institutions, a great work of love has been accomplished in the name of Christ. It has helped and healed 300 of the world's multitude of sufferers through its hospitals. It has inspired 600 destitute, despondent women with new hope. It has furnished assistance to 700 parents whose homes were despoiled by the hand of death. It has provided a home for 70 helpless,

homeless old saints, who but for its Christlike ministry would have suffered from hunger and cold. Eight of this number were ministers of the Gospel. It has furnished 4,035 homeless, parentless children with comfort and loving guidance, saving many of them from a vicious environment. It has 2,207 of these little waifs in Christian homes of their own. Scores of these people are doing their part well among the multitude of the world's toilers. One is a graduate of one of our state universities, a bridge architect of fine reputation; another is filling a responsible position as telegraph operator. Several of them are in business for themselves, while a still larger number are mechanics of ability. Some of our girls grace the nursing profession; others are efficient among the world's army of intelligent office workers. Several of them are presiding with sweet Christian grace over homes of their own. A ministry like this that takes hundreds of children each year away from idleness and neglect and often out of vicious influences and trains them to virtue and usefulness is truly doing a missionary work. It is better than all the juvenile courts in the land. It should be heartily, generously supported.

To each person who contributes \$1 or more to the N. B. A. through the Easter offering, a beautiful souvenir booklet of pictures of the building and inmates of your homes will be given.

The present needs of the Association are urgent and great. Seven of her family of ten institutions were born within the last four years. They are all homeless at birth. The task of providing buildings for them has been tremendous. Several of them are seriously hindered in their ministry because of debt upon their properties, beside the necessary expense of maintenance. It requires no small amount to feed, clothe and provide training for a family of from three to four hundred vigorous boys and girls. These children belong to the Brotherhood. The Lord has placed them under its care. It must provide for them. A great Easter offering will lift a great load of anxiety from the hearts of those who have the care of these dear babies, and it will insure to this company of helpless little ones the comfort of a good home.

YOUNG PEOPLE'S DEPARTMENT OF THE C. W. B. M.

The young people have largely equipped with the buildings needed the mission stations of the Christian Woman's Board of Missions in foreign fields. In Jamaica they built churches at Torrington, Oberlin, Berea, Manning's Hill, Highgate, Providence, Chesterfield Hill, Carmel and Salisbury Plains; besides these churches they also put up residences at Oberlin, King's Gate and Kingston, and several cottages for the use of native pastors. By the earthquake of last January most of these

buildings were destroyed. Rev. John Randall says: "We must rebuild at Kingston, King's Gate, Carmel, Providence, Chesterfield and Highgate; we must repair at Oberlin, Manning's Hill, and Mt. Zion."

The chief work for which this association makes appeal at Easter is for the support of the hundreds of girls and boys in its six large orphanages in India and Porto Rico. Nearly \$20,000 will be needed this year for this support alone, and one orphanage in India and one in Porto Rico have urgent need for buildings in which the children can be comfortably housed.

The need for Christian orphanages in non-Christian lands is great beyond expression. There came to India dreadful days of famine that demanded the opening of orphanages;—the days of famine that proved to be God's opportunity for giving the Bread of Life to the famishing souls of thousands who came to His people because of the hunger of the body; the weary days of famine when for months and even years there was continually in the ears of the missionaries the piteous cry of the famine-stricken, "We are hungry souls," "We are hungry souls,"—the heart-rending cry that voiced their greatest need which was so deep that they themselves were unconscious of its existence. Through the horrors of famine God gave to the Christian Churches many hundreds of children and the great privilege of making of them messengers who will carry the message of Salvation throughout much of benighted India. Just now another opportunity is given for the saving of little children from the ravages of famine with its untold sufferings, and of bringing them up in Christian homes. A great many children will need to be cared for. There are precious, promising boys and girls whom our missionaries will gladly take into their hearts and homes if we will furnish them the money with which to defray the necessary expenses. *The result of the Easter offering will decide these matters.*

To each person who contributes through the Easter offering \$1 or more to the Young People's Department of the C. W. B. M. will be given a booklet containing about 200 pictures of its missionaries and mission buildings.

Place your seal of approval upon the sweet spirit of unity that has brought the Christian Woman's Board of Missions and The National Benevolent Association into unanimous co-operation, and upon the holy ministry in which they are engaged in caring for the orphans of all lands, and enter into fellowship with them and the Master in this divine mission by making a liberal Easter offering.

MATTIE POUNDS,
Supt. Y. P. Dept.
JAS. H. MOHORTER,
Gen. Sec. N. B. A.

Sunday School Lesson--Girding on Humility*

H. L. Willett

The Gospel of John divides itself into two nearly equal portions. The first of these deals with the outward ministry of the Lord, with its two lines of activity, the creation of faith in the circle of his followers and the manifestation of disbelief and opposition on the part of the Jews. With the twelfth chapter this process reaches its final stage and the public work of the Master comes to a close. The final words which Jesus spoke to the hostile people were: "While ye have light, believe on the light that ye may be sons of the light." From that moment he turned to the inner circle of the disciples to complete in them his testimony to the truth. The closing verses of chapter twelve recall the prophetic words of Isaiah regarding the rejection of the light by the nation.

From this time forth Jesus knew that his hour was at hand. Though only half the material of the Fourth Gospel had been covered as yet, the time which fell to Jesus' public work was almost exhausted. There remained only two or three days. These closing words of the Master to his disciples are supposed to have occurred on the night in which he was betrayed. His hour of trial was at hand, but there was still much the chosen messengers needed to understand. Not all the times of withdrawal from public life had been sufficient to make the disciples understand some of the most important truths of the kingdom. These closing hours were to be made impressive by such words as they could never forget.

THE DISCIPLES.

He had chosen them from the nation, selecting with care the best men he could find. They had been slow to learn the meaning of the Gospel and often he was compelled to rebuke their failure to comprehend. It was only when they were prepared at last to see in him the Messianic Redeemer of their nation and the Savior of the world that he felt he could trust them with the message that he must leave in their hands. He loved them deeply because he had chosen them out of the world and had lived with them many months in most intimate sympathy. And having loved them through the days of preparation, he loved them now more than ever when the end was at hand.

There is something impressive in the sternness with which the Fourth Gospel and the first Epistle of John characterize unbelief, falsehood and treachery. There is a downright and uncompromising denunciation of evil which no other portion of the New

Testament reveals. 'T is singular that John, who was the apostle of love, should also be the apostle of wrath. But such is his fineness of vision that between light and darkness there are no shades of gradation. There is either truth or error. Most severe, therefore, is his judgment upon Judas. It is in this Gospel that we are told that Judas was a thief and wanted the money spent for the alabaster box and the ointment added to his holdings. Well might Dante put the traitor in the lowest round of hell in this great mediæval poem, if John could speak with such unbending sternness of the man.

HOPES OF HONOR.

How different were the thoughts of Jesus in that hour. It was his delight to do the will of the Father from whom he had come and to whom he was returning. Out of the great deep of God's life he had come into the world, the first-born of all the sons of the Highest. Back into the holiest place he was now departing that he might continue there the gracious work he had begun. All the more striking therefore was that humility with which he girded himself to teach the disciples their final and most needed lesson. Often they had disputed one with another regarding their relative positions in the new Messianic kingdom which Jesus was establishing. Each of one of them could recall some word of the Master, or could draw from his own imagination some reason for believing that high honor awaited him in the new dispensation. Jesus knew that such aspirations were entirely fatal to the spirit and success of his enterprise. And he wanted to make so impressive the equality and childlike humility that must mark his followers that he chose a most striking illustration of his own feelings in the matter.

THE SERVANT'S WORK.

The most menial office in the household of an oriental home was that of the servant who washed the feet of the family and the guests as they entered the house. The custom of wearing sandals prevails in the east today as then. Shoes are all but unknown. The sandals are either leather or wood soles, fastened to the foot with thongs or cords. Indeed in many parts of Palestine, the wearing of even this simple kind of foot-gear is deemed a luxury, to be indulged in only when in the towns or when walking over a very rough road. Often on a journey the Beduin slip off their sandals and put them among the stuff on their saddle bags, continuing the way with bare feet. It is easy to see therefore that the first act of hospitality in an oriental household would be to provide water to wash the feet of those arriving. And the servant who performed

this work was the least in importance in the family.

What could have been more astonishing, therefore, or more calculated to teach the disciples the all-important lesson of humility than for Jesus to lay aside his flowing outer garment and put on the towel, which was usually tied on with a cord, for the purpose of performing this lowly task. Then he poured out water into a basin and went about from one to another of the group washing their feet. The act was of course not so startling in that land and time as it would be with us today. People were at least accustomed to see such deeds performed. But never by the master of the household, and beyond all things, not by one of the unique dignity which belonged to Jesus. It may well be supposed that the group sat in dumb astonishment while he passed on and washed their feet. That he had some deep purpose in it they could not doubt. But what it was they could only wait to learn.

PETER'S REMONSTRANCE.

But when he came to Peter there was remonstrance. Perhaps there had been time to think the matter through and perceive the awful impropriety of the scene. Or possibly Peter, who was always the bold, thoughtless, uncalculating member of the group, was the only one who dared question the Master regarding his conduct. At any rate the apostle would not let him proceed. It was too humiliating to think that Jesus was actually proposing to perform for him this menial act. At the first word of protest Jesus sought to reassure him with the insistence that he would know the meaning of it all at a later time. But Peter would not let the matter go on. He would be different from the others in refusing to the Lord the privilege of this humble duty. But Jesus sternly said, "If I wash thee not, thou hast no part with me." He could not leave to Peter the possibility of boasting to the other disciples that he alone of them all had resisted the Master's humbling desire to wash his feet.

THE MEANING OF THE ACT.

Then the impulsive disciple cried out, "Lord, not my feet only, but also my hands and my head." Here again he was wrong. In neither manner was he to separate himself from his brethren. It was not necessary that the follower of the Lord be washed completely so often, but only that the clinging defilements of the way be removed. He who has been buried with Christ in baptism needs no second washing of this nature, but only the daily pardon which comes through prayer. The plant of God's grace within the heart needs much watering and tending, but only one planting.

Then came the teaching, of which the act of lowliness had been but the prelude. In the Fourth Gospel every

(Continued on page 252.)

*International Sunday School lesson for April 26, 1908. Jesus Teaches Humility, John 13:1-15. Golden Text, "A new commandment I give unto you, That ye love one another as I have loved you," John 13:34. Memory verses, 3-5.

The Prayer Meeting--Our Plea

Topic for April 29, Matt. 7:19-21: John 15:8

Silas Jones

The mere talker is not in favor with this generation. Men will listen to a doer when he discourses on the kind of work with which he is familiar. "What have you done?" is the question that confronts every claimant for public confidence. There is often an error in judgment as to what is worth doing; but the demand for proof of ability to the attitude of the age toward groups of men is like that toward individuals. The group that commands respect has an aim and is making progress in the direction of attaining it. The church forms no exception to the general rule. Its noble past does not cancel the obligations of the present. Its place in the affections of men depends on a clear and adequate conception of present duty and a courageous performance of it.

WIDER THOUGHT.

It is no new thing that we distinguish between essentials and non-essentials. It is the very essence of loyalty to the plea that we make this distinction. There is room for great variety in the matter of opinions. It would be disgraceful if we should be found contending zealously for notions that form no part of the creed of the church of

Christ and insisting that all men shall hold these opinions as we hold them. We have ceased to debate certain questions once thought to be all important. It becomes us to examine with care the doctrines we teach. New occasions teach new duties; they also change the intellectual emphasis. The man who knows neither the Bible nor history may be satisfied with medieval statements of Christian truth; others will probably wish to give a new interpretation to the facts upon which our faith rests. It is necessary to ask whether we have gone back to Christ and the apostles or stopped at Geneva or Rome. Having relieved ourselves of the burden of non-essentials, we can preach with greater effectiveness the message of Christ.

THE PRACTICE OF UNITY.

"They say, and do not." Such is the judgment of the Lord concerning the scribes and Pharisees. The truth taught by them he bade the people accept, but he condemned them as unworthy leaders. Had they been honestly striving to put into practice the teaching of the Old Testament on justice and mercy, they would have seen

more in the prophet of Nazareth than a disturber of the peace. Insight comes to him who does the right as he is able to see it. It is possible for people to preach Christian union and then discredit themselves by refusing to practice it. If we should become theorists, our influence would cease. Recent events reveal the possibility of closer fellowship with the Baptists. It would seem that in this direction lie our greatest opportunities for the immediate future. We can prove our sincerity and love by cultivating the acquaintance of the Baptist family, and this we will do.

"THE BREED OF MEN."

After all, it is a question of men. It has always been so and always will be. Doctrines are tested by the men who hold them. Institutions must turn out men who know their rights and dare maintain them, who know the rights of others and unselfishly strive for them. They must be the lovers of the home, good citizens, and they must have a vision of the kingdoms of the world in subjection of our Lord. Such men will worthily represent the plea before the church and before the world.

Eureka, Ill.

Christian Endeavor--Paton, the Missionary

Topic for April 29. Acts 28:1-10.

Royal L. Handley

John Gibson Paton was born on May 24, 1842, on a farm in the parish of Kirkmahoe, near Dumfries, in the south of Scotland. His father was a stocking manufacturer in a small way and the boy was taught his father's trade. But what was more, he learned his father's religious ways. The home consisted of three rooms, the father's workshop at one end, and the large room at the other end serving all the purposes of dining-room, kitchen, and parlor, besides containing two big beds. "The closet," says Dr. Paton, "was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut to the door'; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the High Priest within the veil in the Most Holy Place."

On December 1, 1857, he was licensed as a preacher of the gospel and ordained on March 23, 1858, and on April 16th set sail in the Clutha for Melbourne. Then they took an Ameri-

can ship which left them at Aneityum in the New Hebrides. In November, 1858, he removed with his wife to the Island of Tanna, where he worked until 1866, when he moved to the adjoining island of Aniwa. The story of those toilsome years is told with wonderful power in Dr. Paton's Autobiography, which justifies Dr. Pierson's commendation, "I consider it unsurpassed in missionary biography. In the whole course of my extensive reading on these topics, a more stimulating, inspiring, and every way first-class book has not fallen into my hands. Everybody ought to read it."

Dr. Paton's visit to America and Great Britain made him well known to the Christians of those lands. His hair and beard were a beautiful white and his face glowed with love. His simple rigidity of principle was never relaxed. He would not ride on Sunday and insisted on walking or running from one point to another to keep his many engagements. He was a total abstainer from liquor and tobacco, and his whole appearance told of the clear and eager love of God in his soul.

He spent a long life among savages, often threatened, with experiences more

wonderful than fiction, teaching and training the simple people of the South Seas, fighting the traffic in liquor and fire-arms, and human laborers, which wrought havoc among them, and striving to build the kingdom of Christ among these savage races.

The long and wonderful career ended on December 21, 1906, when the old missionary died in Glasgow.—S. S. Times.

DAILY READINGS

Monday—The missionary command (Matt. 28: 16-20). *Tuesday*—God's purpose (Luke 24: 46-49). *Wednesday*—Three early Missionaries (Acts 12: 24-25). *Thursday*—The excellency of missions (Isa. 52: 7-12). *Friday*—The sacrifice of missions (Luke 9: 59-62). *Saturday*—Prayer for missions (Eph. 6: 18:20).

Sunday, April 26, 1908. Foreign missions: Paton, and missions in the islands (Acts 28: 1-10).

In India, the Bishop of Calcutta presides over a "Lord's Day Union," which has changed the Calcutta Market Day from Sunday to a week-day, and secured by law prohibition of Sunday work in the European quarters of the city, and of needless work on the river. There is an agitation in favor of similar laws for all India.

With The Workers

L. L. Carpenter will dedicate the new church at Clarence, Mo., May 3.

N. D. Webber is now preaching at the church at Manton, Rhode Island.

W. L. Harris, Lyons, Kans., will dedicate the new building at Makin, Kans., May 3.

The C. E. society of Keokuk, Ia., is holding meetings every week at the county jail.

A. P. Johnson as the new minister in Bethany, Mo., is getting his work well organized.

J. D. Williams has closed his work at El Dara, Ill. and takes charge at Chambersburg, April 12.

W. F. Reagor, Sacramento, Cal., will soon establish a new church in Oak Park, a beautiful suburb.

J. F. Smith of Waynesville, Ill., has accepted a call to Loraine, Ill. He will begin his new work immediately.

The Old Orchard Church, St. Louis, Mo., has found a competent new minister in the person of J. G. Engle.

Charles Reign Scoville and his helpers will hold a meeting in Uniontown, Pa., where J. W. Carpenter is minister.

Percy H. Wilson, after ending a good meeting in Ellwood City, Pa., has commenced a revival in Natrona.

George H. Combs dedicated the new Budd Park church, Kansas City, March 29. B. L. Wray is the energetic minister.

Evangelist John T. Brown is in Harrisburg, Pa. His meeting in Elmira, N. Y., ended with a total of 86 additions.

J. A. Jayne lectured in Central Park church, Pittsburg, Pa., April 9, under the auspices of the Bible class of the Sunday school.

P. C. McFarlane has begun his seventh years as minister in Alameda, Cal. His pastorate has been of marked success.

William Ross Lloyd, assisted by Edward G. Daugherty, is in an unusually successful revival meeting in the Bellevue (Pa.), church.

Charles E. McVay is to dedicate, on May 17, a new building that is being erected by the congregation of the Central, at Joplin, Mo.

Herbert Yeuell goes to San Francisco next month to help Robert Lord Cave and the West Side Church in a meeting to begin May 3.

An encouraging feature of the work at Grants Pass, Ore., is the continually increasing church attendance. Austin J. Hollingsworth is the minister.

J. W. B. Smith will close his work at DeLand, Fla., about May 1. He refers

to the official board for any testimonial as to his efficiency and character.

The King Hill Church, St. Joseph, Mo., is building a new house of worship at a cost of \$10,000. F. M. Rains will dedicate it May 10.

J. P. Lichtenberger, pastor of the Lenox Avenue Church, New York City, has resigned to accept a place as dean of Berkely Bible Seminary, Berkely, Cal.

Nelson H. Trimble, assistant pastor of the Independence Boulevard church, Kansas City, Mo., has accepted the pastorate of the Fulton Avenue church, Baltimore, Md.

The Young Men's Entertainment league of the First church, Lincoln, Neb., has arranged for an indoor chautauqua to be given this week in the City Auditorium where the church is now meeting.

The services in the Christian Temple, Baltimore, Md., conducted by H. F. Lutz of Harrisburg, Pa., have been notably successful. Peter Ainslee, the pastor, and his people are much encouraged by the meeting.

The Foreign Society has six more native evangelists in Japan than one year ago. Five of these are graduates of Drake College, Tokyo. This is a very encouraging increase in the number of native evangelists.

For the first seven days of April, 314 churches have made an offering for foreign missions, an increase of 18 over the corresponding time last year; but the amount contributed by these churches was only \$7,510, or \$1,990 less than for the corresponding time last year.

A handsome stone building is being erected for the congregation of the First Christian church, North Yakima, Wash., where Morton L. Rose ministers. The basement was completed last fall and work will soon be begun on the superstructure. The total cost is to be about \$40,000.

The church at Carthage, Mo., under the present ministry of D. W. Moore, continues in the living-link rank in the Foreign Society. Although the financial panic was felt in that section very much, yet the church by sacrifice and heroism continues to support its own missionary. The work starts well under the ministry of Bro. Moore.

Prof. T. C. Howe of Butler College, has been elected president of the college. Prof. Howe has been prominently identified with recent successful enterprises of the institution and is in every way eminently fitted for the position of president. His culture and success as an educator, and his experience as acting head of the college give promise of a bright future for Butler.

UNION MINISTERS' MEETING Disciples and Baptists

For some time past the plan of uniting the Baptist and Disciples Ministers' Associations of Chicago has been under discussion, with the results that an arrangement was formulated last month by which the two associations are to hold joint sessions on the first Mondays of April, May and June. The first of these meetings was held last week. The Baptists number about seventy-five and the Disciples one third as many. The attendance was large and deep interest was manifested by all present in the theme of the hour, "The advantages of union between Disciples and Baptists." The meeting was presided over by the presidents of the two associations, sitting together, and the addresses were made by Prof. Willett of the Disciples' Divinity House

DIDN'T KNOW

That Coffee Was Causing Her Trouble.

So common is the use of coffee as a beverage many do not know that it is the cause of many obscure ails which are often attributed to other things.

The easiest way to find out for oneself is to quit the coffee for awhile, at least, and note results. A Virginia lady found out in this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am forty years old and all my life, up to a year and a half ago, I had been a coffee drinker. About ten years ago, I had dyspepsia so bad that often the coffee I drank would sour on my stomach and I could not retain it.

"Severe headaches and heart weakness made me feel sometimes as though I were about to die. After drinking a cup or two of hot coffee, not knowing it was harmful, my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich snappy flavor was delicious.

"I have been using Postum about eighteen months and to my great joy, digestion is good, my nerves and heart are all right, in fact, I am a well woman once more, thanks to Postum."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

for the Disciples, and Prof. Shailer Mathews, Dean of the Divinity School of the University for the Baptists. The former reviewed the early relations and separation of the Disciples and Baptists, and traced the recent efforts for a closer association which might lead to ultimate reunion. Prof. Mathews discussed some methods of bringing the two bodies into closer relations, such as co-operation on the foreign mission field and in city evangelization. In the discussion that followed the heartiest interest in the plan was manifested. Resolutions earnestly favoring the union of the Disciples and Baptists in Rockford, Ill., were passed. The spirit of fraternity was very marked. It was decided that the discussion should be continued at the next joint meeting on the first Monday in May.

HOME MISSION NOTES.

The American Christian Missionary Society has recently received three more gifts on the annuity plan. One is from a sister already on our list as an annuitant. She sends \$2,000 this, thus revealing her faith in the Society. Another sends \$500, and still another \$100. We have just received notice from another that she was about to send \$1,000.

People needing an income on their money are turning with confidence to us. Will you not join these satisfied people, and further the Kingdom by a gift? Write us concerning the plan. Booklet free.

March was a very good month for us, our gain in receipts being \$7,313.27 over the same month last year. Over a thousand dollars of this was from the churches. We are nearly \$14,000 ahead of our record for the same period of last year, and are offering still a month away.

Our missionaries report for February 1,620 additions and 14 churches organized. These figures are inspiring, but are only an average monthly report. Thus mightily grows the Word of God and prevails.

Greater numbers than ever before have ordered supplies for the May offering. The supplies are in stock, hence your order can be filled at once. Send now, and get in line for a mighty advance.

WM. J. WRIGHT,
Corresponding Secretary, Y. M. C. A.
Building, Cincinnati, Ohio.

SOME KENTUCKY HAPPENINGS.

D. G. Combs reports 20 baptisms, 4 reclaimed, 1 added by statement, and 12 from other religious bodies. He is in such constant demand for evangelistic work that it is hard for him to deny the requests made for his services and remain at Hazel Green for the greater part of each month. At that place he has reached a goodly number of the student body.

Robert Kirby's wife has been very sick for some weeks and he has been

unable to leave home for his work on this account. It will be some weeks yet before he can leave her, if she recovers at all.

W. J. Cocke held a meeting at Taylorsville, during which there were seven added. Money was raised to pay an old debt and to provide further equipment for the work, as well as to employ a preacher for this year. C. L. Pyatt is to serve the congregation as a preacher.

Five added in the district of H. L. Morgan. The condition of mountain roads interferes very much with his work.

The work at Bromley continues to show evidences of progress—audiences growing and Sunday school doing well, as told by J. P. Bornwasser.

Three added at Latonia and \$290 paid on church debt. The audiences are very large to hear the gospel preached by our brother H. C. Runyon.

Bardstown had the privilege of hearing J. B. Briney preach two Sundays, and the work goes on very well.

South Louisville had three additions in March. The Sunday school is doing well, and Edward B. Richey, the minister, says the prayer meeting is the best in the history of the work.

H. H. Thompson has been kept at home for some time by the illness of his wife. She is better now, and he hopes in a short time to be able to spend all his time in the work in Pike county. Four baptisms and five added otherwise during March.

J. W. Masters gave little time to the missionary work during the month. He is preaching regularly at Mt. Vernon, and held a meeting there with 26 added. This is without our help.

Breathitt county had work done at Morgue, Hampton and Riverside by J. B. Flinchum. Six additions, one of them a preacher from another fellowship. He is planning an active campaign with the advent of better weather.

The receipts for March, as reported by H. W. Elliott, Secretary and Treasurer, amounted to \$445.25. This is a little below last March. Both February and March recorded a slight falling off. If this continues until our convention in September we will lose all that we have gained and more too. We urge every church that has any money in hand for our State work to send it in at once. A considerable number of congregations took the offering last autumn and have not yet remitted. If this meets the eye of a preacher or an officer of a church that is described by the above statement, let me urge you to attend to this matter without another letter. A number of congregations take an omnibus offering at this season of the year, and from such we hope to have a remittance soon.

H. W. ELLIOTT, Sec.
Sulphur, Ky., April 3, 1908.

THE SUNDAY SCHOOL.

(Continued from page 249.)

act of Jesus, miracle or other, is but the illustration of some truth he is about to announce. The little child set in the midst, the bread and fish distributed, the washing of the feet, were all performed in anticipation of the teachings which they made clear and forceful. The most deadly danger which confronted the disciples and the work to which they were called was that they should regard their position as that of officers in charge of an estate, politicians in places of honor, rather than servants whose only value consisted in the witness they could give to the facts and forces of Christ's life. Jesus deemed no lesson too expensive, no lesson too humbling, that could save them from such a mistake, fatal alike to their own efficiency and to the success of the cause which he was bringing into being.

"OFFICERS" IN THE CHURCH.

So he said to them that the service he had rendered them in washing their feet was typical of their constant attitude toward one another and all men. In the nature of the case there could be no officials in the church. All were servants of the Lord and of each other. The deadliest danger that has confronted the church in any age has been that of pride in offices, created for the very purpose of gratifying human ambition. The early churches had in them men of age and experience whose counsel was followed in matters of teaching and discipline. They came to be called "elders" because of their age, or "bishops," superintendents, as the name implies, who looked over the church to give its work direction. They were not officials, they were servants. Such also were those chosen to look after the temporal affairs of the churches and to care for the poor. They were called "deacons" or helpers. Yet on the basis of these very simple activities in the apostolic church men have erected the huge structures of official organization, with ranks above ranks of officers. Even the Pope of Rome, the head of one of these systems, attempts to trace the origin of his office to the apostolic church and to Peter himself.

DAILY READINGS.

Monday, Humility but not Humiliation, 1 Peter 2:11-25. Tuesday, Humility and Self-respect, Romans 12:3-16. Wednesday, Humility the law of greatness, Matt. 20:17-28. Thursday, The perfect pattern, Heb. 12:1-11. Friday, Humility welcomes all, Luke 9:46-56. Saturday, Humility and exaltation of Christ, Phil. 2:3-13. Sunday, Humility with honor, Romans 13:1-10.

The Rev. Thomas Law, secretary of the Free Church Council of England and Wales, writes: "I have spent Sabbaths in most of the cities of Europe, but I have never found any as bad as Chicago."

From Our Growing Churches

TELEGRAMS.

Lubec, Maine, April 13, 1908:—Last week's meetings the best yet.. Results for week, forty-eight. One-hundred and twenty-eight to date. Crowds undiminished; hold on people unabated. Mitchell and Billsly are all right.—J. J. M. Appleman.

Frankfort, Ind., April 13, 1908:—Meeting won't stop; fifty-four adult confessions last night; 754 to date. Continue to next Sunday. Brother Sias very popular pastor; his able preparation the greatest I ever had; with the assistance of Ralph Boilean, the town canvassed, and all my requests met—and then some. Brother Boilean will be my singer at Popular Bluff. Have had no regular singer for three weeks. Have never before seen so conservative a town so profoundly stirred. All my previous records broken in every way. Sias could shame many pastors in conscientious preparation and assistance.—Herbert Yenell.

Lexington, Ky., April 13, 1908:—Ninety-four accessions yesterday. City Auditorium packed both morning and night; 870 to date. Best possible fellowship and glorious results. God gives the increase.—Charles Reign Scoville.

ILLINOIS.

*Springfield—*I visited the West Side Christian church in this city Sunday, and sang to a crowded house. Bro. F. M. Rogers is pastor. I assisted Bro. Walter Kline in a short meeting at Lewistown, Ill., which has just closed with fifteen additions. Bro. Kline is doing a great work for the church at Lewistown.

I have time to sing for some church in a meeting from now until the 15th of May. Address me at Bloomfield, Ia.

C. H. ALTHEIDE,

NEBRASKA.

*Odell—*Our meeting is one week old. There have been 19 confessions. Claire Armstrong is the vigorous pastor.

EDWARD CLUTTER, Evangelist.

NEW YORK.

*Syracuse—*Central church. Twenty additions, 17 by baptism, 2 by letter, and 1 by statement in a two and one-half weeks' meeting led by the pastor, Jos. A. Eerena, assisted by Una Dell Berry, soloist of Indiana.

CHARLES A. YOUNG AT SACRAMENTO, CAL.

The first Lord's day in February C. A. Young came to lead us in an evangelistic effort in this difficult field—all are difficult—and continued three weeks with an interim of three days during the last week. Others who have aided us in special services during the present administration will not think me unfair when I say, all things considered, Bro. Young far exceeded anything that we have ever been able to accomplish in the midst of this pleasure seeking, gold hunting, western environment. The number who responded to the invitation is only one of the many victories that he won for us. God forbid that I would underestimate the worth to the

kingdom the twenty-five who got right with God; yet the new plane of life and action to which the church was lifted, the new position in public esteem that was gained, for many in this city learned for the first time of the people here who are content to be known as "Christians only;" and the new appreciation of all who heard him of the high privilege of owning Christ as our King, made the meeting a marking epoch indeed. His sermons on the "Divinity of Christ" were masterpieces. In fact, every discourse was so rich in thought, so resplendent in choice illustrations and quotations from the best literature, and so earnestly and simply delivered that it was always with regret to the audience that his sermons closed. Rich indeed were the treasures which he brought to us from his great storehouse of knowledge and experience; and yet there was always a feeling that we were not receiving a hundredth part of what he knew. Furthermore, his faith in the gospel of Jesus Christ, to which, he seemed to some, to be extremely loyal, if such is possible, and his loving earnestness gave him a very high ground upon which to plead to men. Not one of our services ever lacked in that dignity which appeals to true Christian culture. It was with extreme regret that the meeting closed. It should have continued two or three weeks longer. But the church didn't have the power of decision. Bro. Young is a pastor, and was compelled to return to his field. But all things considered, we had a great meeting. The church and minister are left in a happy and hopeful relationship.

W. F. REAGOR.

NEW BELOIT CHURCH.

Last Lord's Day, April 5, I organized a church in Beloit, Wis., to be known as "The Christian Church of Beloit." They began with eighteen members, but this list will be increased to at least thirty charter members. They have found nearly fifty members living in Beloit, but some of them have been so long without a church-home that it will be very difficult to enlist them. They hope to hold a meeting in May or June. I have been preaching for them alternate Sunday afternoons for some time. We added twelve recently at the Central Christian in Rockford, as the result of a short meeting with home forces. We have sold our old property, bought in a better location, and are contemplating the erection of a building this summer.

W. D. WARD.

Rockford, Ill.

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tucky can afford to stay away if he can possibly come.

Place.

The place where the convention is to be held is the beautiful city of Mayfield, Graves county, in the new and beautiful house of worship just completed.

Time.

The time is Monday, May 25, at 8 p. m., to Wednesday, May 27, final adjournment to take place Wednesday night.

The time to be taken in going, staying and coming home is not too much for any one to take from regular work.

Entertainment.

To all who send their names to Sherman B. Moore at Mayfield, homes will be provided free. No more hospitable people live anywhere than in Mayfield, and if you send names in time, you can count on having a good home while there. This will be one of the most pleasant features of the convention. Come! Come! Come!

Railroad Rates.

To all who bring with them a certificate from the railroad agent at starting point, and who have purchased a full fare ticket going to Mayfield, a fare of one-third plus 25 cents only will be charged on returning home, provided as many as one hundred (100) holding certificates attend. Please bear this in mind.

We must, according to recent meetings, have as many as one hundred attending holding certificates, or we fail to get the reduction returning home. This is important.

Conclusion.

This convention will, in all probability, be our last South Kentucky convention, as it is more than likely that the whole state will unite into one great missionary convention.

This consummation will be hailed with great enthusiasm. I am sure, from the great brotherhood of Kentucky on the extreme east to Fulton county on the extreme west, and from one side to the other.

Let every one who possibly can come to Mayfield May 25-27.

W. J. HUDSPETH,

Corresponding Secretary.

Hopkinsville, Ky.

COTNER NEWS.

As the college year nears the close there is much to remember that gives pleasure and encouragement. The enthusiasm with which the year opened has continued and increased. Perhaps the increase in attendance promised in the opening has not been quite as great as expected, owing to the sudden financial depression early in the session, but this did not effect the regular college classes, but mainly the more transitory element.

The present semester has witnessed more victories in a college way than any former one in the history of the school. Week before last Mr. Ford Ellis, a Cotner junior, easily carried off



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the first honor in the State Prohibition Oratorical Contest at Grand Island. This is the second year in succession that this honor has been awarded Cotner. In a triangular debate with Doane and Bellevue colleges, two of the strongest denominational colleges in the state, Cotner won against each, representing both sides of the question. Both victories were complete, in one case the unanimous decision.

Last week the final decision of the committee of college presidents of Nebraska, awarding the distinguished honor of representing Nebraska at Oxford, England, as Rhodes Scholar, filled up our cup of enthusiasm.

In the great civic parade in Lincoln last Saturday, the Cotner band was given the head place, even leading the State University battalion. They were justly praised for their fine music, manly bearing, and attractive uniforms.

Perhaps no institution among us is more closely allied to the college church. The school stands for all culture, but it is distinctively religious and Biblical in its spirit. Not all students are ministerial, but among the very best students are those aspiring to preach the old story. It is therefore, college news to speak of the church. Bro. H. O. Pritchard came to us at the opening of the year as pastor. It is due him to say that he has gained the confidence of all. He is a scholarly preacher, a fine church worker, and has met the Cotner spirit of loyalty to the ideals of Christian education. Our place as a living link was more easily met this year than ever before, though our church expenses are heavier. A move is well under way to erect this season a fine church building costing not less than \$25,000. A fine start in raising the money has been made.

We are already planning for larger things next year. Our medical college has arranged to take the first two years at the University, and in this way come into much closer touch with the influences of the University. The teaching force has been strengthened and the term lengthened. At the opening of its next session it will occupy its own building for other work in the city, which is admirably adapted to its needs.

The gymnasium is now being finished and will be ready for dedication by commencement. In the basement there are large rooms for bath and other up-to-date conveniences. The upper floor is supplied with a fine beginning of athletic furniture.

A new outside heating plant will be built this summer, from which all buildings will be heated when completed.

A fund is being raised to put the best help in the field to reach our centennial aim of not less than \$100,000 endowment by 1909.

Bro. C. S. Medbury will deliver our commencement address. A great commencement season is anticipated.

W. P. A.

Y. M. C. A. SEMI-CENTENNIAL.

True to its original inspiration, the Chicago Young Men's Christian Association began its semi-centennial jubilee with a wide-sweeping evangelistic campaign. A conference of personal workers on Saturday, led by Evangelist Fred B. Smith, responded to the signal for beginning, and on Sunday the campaign was on all along the line. Twenty-three meetings in churches, association buildings, and railroad and college departments drew hundreds of men together for gospel appeals.

Similar meetings continued daily all through the week, reaching out to shops and industrial establishments, the speakers including Rev. Professor Hugh Black, Dr. F. W. Gunsaulus, Evangelist Smith, John R. Mott, and a score of others, including specialists in work for men, successful railroad officials and business men. Rev. J. A. Macdonald, editor of the *Toronto Globe*, Canada's leading newspaper, was scheduled as the speaker at Central department on last Saturday afternoon.

For the latter part of the week the program includes Thursday's luncheons and receptions, with Richard C. Morse, Robert Weidensall and George T. Coxhead among the speakers; Friday's evening dinners, addressed by such men as J. V. Farwell, Jr., George N. Cannan, E. P. Bailey, Ira Landrith, J. L. Houghteling, Bishop MacDowell, Prof. George E. Vincent, Cyrus H. McCormick, Judge S. P. Spencer and J. R. Chapman, and Saturday noon industrial work conference, and evening physical work exhibition at First Regiment Armory. Sunday the anniversary services will bring to the platforms in special meetings, in addition to some already named, H. B. Macfarland, president of the commissioners of the District of Columbia, and J. J. Canaan, a prominent New York State banker. Appropriate sermons will also be delivered in nearly all Chicago pulpits.

Monday, the closing day, will be signalized by a citizens' banquet, President Bailey presiding, which will be addressed by President Woodrow Wilson, of Princeton, Mr. McFarland, Mr. Cannan, Bishops Anderson and MacDowell, John V. Farwell, Jr., and Governor Deneen.

Satisfactory progress is being made with the million-dollar endowment fund, one gift of \$50,000 and numbers of smaller amounts being added during the last few days.

In connection with the advance movement of the Chicago association, the fact is recalled that a number of the

larger cities have recently conducted campaigns which resulted in an increased endowment for the erection of adequate buildings. In Baltimore \$512,000 was raised in twenty-nine days from 6,200 subscribers. In 27 days Detroit, with about one-half Baltimore's population, and a fifth of Chicago's, raised \$423,000 from 4,100 subscribers. Other cities which have secured funds ranging from \$100,000 to \$315,000, are St. Paul, Syracuse, Kansas City, Indianapolis, Portland, Ore., Richmond, Va., Denver, Ottawa, Canada, Duluth, Omaha, Pottsville, Pa., and La Crosse, Wis. Ottawa, Ontario, a city of 70,000 inhabitants, secured \$202,800 in fourteen days.

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